

/20 cont./

144 observations of the physical peculiarities of the Gilyak give us. At the same time, other facts and considerations provide us with a full basis for thinking that the ancient Gilyak type has completely perished, drowned in the stronger wombs of the neighboring tribes. This took place, however, not in an ordinary way, not through a gradual interbreeding with the neighboring tribes by means of inter-tribal marriages, which would be not at all so surprising, but in quite peculiar, extremely instructive way.

174 In conducting the census of the Gilyak, I carefully collected
167 information and legends about the origin of each particular clan.
614 The study of these data brought me to the strange conclusion that
144 the founders of the great majority of the clans now in existence
[26] were not the Gilyak, but representatives of the neighboring tribes.

How could this have happened? It is a common phenomenon even at the present time that separate individuals for one reason or another may abandon their native tribe and, escaping persecution or misfortune at home, seek refuge /21/ in a neighboring, alien tribe... Here they find traditional hospitality, settle down, marry (usually a widow) and, in this way, are adopted into this or that clan, naturally adopting the language and customs of the tribe that has harbored them. The descendants of such newcomers normally form either independent clans or special branches of those clans that adopted them. And the history of the Gilyak clans shows that these clans of newcomers, or the branches of the clans founded by them, in time invariably grew in membership and sturdily survived, while the older clans or the oldest branches of the clan decayed and in the course of several generations died out. The most vital, growing, and numerous clans are the descendants of precisely these newcomers. Whether the reason lies in the fact that the newcomers and exiles represent a natural selection of exceptionally energetic and vital individuals, or this is the result of interbreeding, the fact is not subject to doubt; I found it not only among the Gilyak.

174 As a result of the census of the Gilyak, I asked myself in
144 perplexity, if in the course of a great number of centuries there has been a constant inflow of fresh elements from other tribes, an inflow that was strengthened by the purchase of wives and female slaves from the Ainu and the Goldi, and if these new elements flourished and multiplied while the indigenes degenerated and died

/98 cont. /

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give the appearance of a bird. Sometimes this bird is represented with iron teeth and appendages in the likeness of human feet (2), as in some representations of the swastika.

● [126]

2. An example of such a memorial, brought from the lower regions of the Amur by the late acad. L. Schrenck, is preserved in the Museum of Anthropology and Ethnography of the Academy of Sciences in Leningrad.

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This frightful and at the same time unhappy bird, seeking consolation and return to the kingdom of its departed clansmen, wails of revenge at night and, of course, is quite capable of terribly avenging itself upon its clansmen who have forgotten their obligations.

Even where the affair ends with the payment of ransom, the bird remains unreconciled. Still another peace offering is necessary in the form of a dog, whose heart is given to the bird; otherwise it will take a cruel vengeance on both sides.

Since the soul of the slain man, like every other human soul, cannot exist longer than three generations, the obligations of revenge cease with the third generation. But until that time the pitiful fate of the soul of the slain man continues to torment the conscience of his clansmen and frighten them with the horrors of unfulfilled vengeance, giving them no rest. These same motives are predominant over the immediate instinct for repayment. That is why the wrath of the avengers never reaches to the destruction of the whole clan of the slayer, limiting itself to one, or two or three, of his clansmen; they carefully avoid the slaying of women and absolutely abstain from encroachment on property.

Nevertheless the imperative of vengeance is extremely intensive.

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At this stage the viscosity of the negotiations reaches its apogee, and "tayoray" /spelled with Russian letters; see below/ begins to play a quite exceptional role. I happened to be present when in the settlement of Pil'vo on Sakhalin a Gilyak whom I knew, a certain Isayka, betrothed his little boy to the 15-year-old daughter of an old widow. The old woman had no kin in the settlement, neither any of her own nor any on the side of her deceased husband. At her request, therefore, all the honorable persons of the settlement assembled. On the bridegroom's side there appeared, besides his father, his clansman, Sofronka. At first, it seemed that the business would quickly end, for the old woman was very needy and had pushed forward her own proposal herself. But when they came to a discussion of the bride price, Sofronka argued with her the whole day. In vain did he employ all his eloquence and ask those present to help him convince the old woman of the acceptability of the conditions. She invariably reiterated one thing: "tajoraj /spelled with Latin letters/!" Finally, after a whole day of tormenting negotiations, when the old woman found that she had sufficiently maintained her character and completely fulfilled all the demands of etiquette, she offered the conditions with which the other side had been in agreement from the very beginning, namely, that the bride price should be paid at once in its entirety.

- [126] To indicate the character of the ceremony of negotiations, I shall cite the introductory dialogue of a matchmaker with the father of the bride that I wrote down /275/ on the Amur. The matchmaker, the father of the groom, Pevn by name, is asking for the daughter of Lakkan. Both are well-to-do men, old acquaintances.

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After the customary exchange of news, after drinking some vodka, Pevn says (I translate literally): We both have been for a long time as an elder brother with a younger (like brothers), great friends have we been. Now I have come through need, it was necessary to come to thee, It is a matter, a big matter, when the need came, do thou come to my aid.

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"to pay." It is curious that this very word /276/ jus'kind -- "to pay" is derived from the word us'kind, which in the middle voice is a synonym of ukhskind -- to fight, to war (jus'kind is merely the active voice of this same verb). In other words -- us'kind was originally an institution of revenge, later replaced by ransom -- peacemaking for a payment of damages. This evolution can still be traced even now in the epos. In one poem written down by me, where the hero has gone to take revenge for his murdered father, they ask him on his return: Pytk us'kind joylo? -- "Did you fulfill us'kind for your father (literally us'kind -- 'fulfill'), did you take vengeance?" He answers: "sik khukhra!" -- "I killed them all." Here the term us'kind is used in the sense of the act of blood revenge. But in another poem the same term is used in the sense of ransom. "Yvn nafkh us'kim -- "For their (slain companion), they paid damages, ransom."

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From all this it is clear that the bride price in its original sense was not at all a payment for the bride, but a gift, although obligatory. But this becomes obvious from the fact that this gift was by no means one-sided. For the father of the bride it was just as obligatory to give, in addition to the dowry, a post-wedding gift to the groom, and these gifts of clothing continue in various values for several years, and they were very often no less than the bride price (1). It is considered a disgrace not to

• [126]

1. Here is an illustration of the institution of the bride price as an institution of mutual gift-giving, one of many examples which I wrote down. An elder in the settlement of Pomr, a man who was not well-to-do, gave as bride price for his daughter /sic/ two Chinese kettles, one Japanese /kettle/, and five dogs. In exchange, the father-in-law sent his son-in-law two Chinese robes and for two or three

/291 cont./

II.

A Legend about Pilavo (1)

1. Recorded in the settlement of Takhta in 1910. Pilavo is four settlements; two on Sakhalin, one Khez'-Pilavo, and Yky, the Goldi settlement near Khabarovsk. The inhabitants there still burn their dead, and there is a bear festival. The terrain is identical in all four villages.

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On the north of Sakhalin a father had many children. During the sharing they quarreled over a stone with a hole, or, which, on a silver chain, is put on the breast of a bride. One brother said: "You have divided everything, now give the stone to me." He put it on the neck of his daughter, and through the night it was not possible to take it off. The others said: "Daughters are not of our clan, they leave to marry, how can one leave them such an expensive article?" The eldest brother: "We consider only sons, daughters are not ours. You can make as many children as you wish, but you cannot find such stones." After this the eldest brother always wanted to kill the little girl, while the younger brother guarded. The younger brother became angry and ran away from the south of Pilavo to the north. There was a famine. During the most severe famine they killed a seal, they killed a small seal. They boiled it, they divided it up into pieces, they ate it, and the bones remained. The children began to chew, to fight. One of the brothers came up and began to beat the son of another brother on the "mug" with the same bone: "You, dog, take it, gorge!" and he was beating the youth. The youth began to cry. His father was not at home. The mother stepped in for her son, and the mother got it. In a little while the father arrived. The mother complained to her husband, and a fight took place.

[the western Coast]

/385 cont./

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many of his children had died between the beginning of his marriage and the date of the census. In this way, we obtained an exact number of the children in a given family, living and dead. Hence, it was easy to calculate the rate of mortality.

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fertility rate -- 2.7%, although this figure is below the actual one, for in the number of married people were included, on the one hand, children for whom their parents had bought child wives, and, on the other hand, adults who were married to child wives.

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There is an average of 12 people living in each yurt, although there are a number of yurts with several dozens of inhabitants; for example, one yurt in the settlement of Nyanivo accommodated 42 persons of the same clan.

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As to the size of the winter settlements, the largest of these are the following: Tamlyvo and Lirkryvo (144 persons each), Viskvo (116); Nyur (103), Arkyyvo (87), Tal'votigrvo and Tengi (64 each), Kitnidvo and Pomr (59 each), Nyanivo (58); the smallest settlements are Yamy (4 persons), Vaaz (8), Noksy (9). In the summer the most densely populated settlement is Tamlyvo.

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Seals killed in all the settlements during the last season, 1,026; sables killed in the settlements nearest to the Aleksandrovs post, 258 (5). /386/ There are 143 guns, 201 boats (one boat

• [126]

5. The number of fur animals and so forth killed during the last season was obtained from reports of the Gilyak themselves.

These figures are most probably somewhat below the actual ones. The starosta in the village of Kitnidvo, for instance, deliberately tried to persuade his people not to tell the truth to the Russians, who, according to him, would come and take away the bounty . . .

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/386/ there are 143 guns, 201 boats (one boat to every five persons), and 2,100 dogs. To make some money,

[The eastern coast and the Tym' Basin]

/388 cont./

162 The ratio of the number of males to that of females (416:287) is such that there are 694 females per 1,000 males. In Russia there are 1,023 females per 1,000 males, and in Asia as a whole 960 females per 1,000 males. The infant mortality rate is 33.7%.

165 Every Gilyak, on the average, has two dogs and each adult Gilyak, three dogs. There is very little hunting equipment, especially guns, on the whole.

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The Tymovskie and the Okhotsk Gilyak belong to 18 clans (2).

• [126]

2. The property of each person has been registered to this or that clan, the figures on the number of clans, etc.

of which especially numerous clans are: Chuy-guy in the settlement of Chayvo (114 persons), Ady-Tymovskiy (156 persons), Mymyzi in Nyyvo (94 persons), Urlandzh in Chayvo (55 persons).

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162 The most notable settlements in population are: Chayvo (151 persons), Kekhrvo (90 persons), Nyyvo (46 persons), Tekhrvo (51 persons), and on the Tym' -- the trinity of settlements, Ady-Tym' and the neighboring Khomrvo and Plyuvo (106 persons), not counting the immigrant population from the western coast, Moz'bvo (Rykovskoe, 56 persons), and others. Communication between the first two of these settlements, Chayvo and Kekhrvo, is extremely difficult; aside from the shallow water, the journey is difficult because in several places it is necessary to carry the boats over long stretches of dry land. As has been mentioned above, there is communication from the settlement of Kekhrvo to the village of Pomr and the western shore.

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484 North of Kekhrvo the coast is uninhabited, and summer travel to the north is extremely difficult and completely impossible along the shore itself for lack of any means of transportation across the wide mouths of numerous bays. The only means of transportation is on reindeer by way of the taiga and over the mountain ridges. If one adds to this the fact that a draft reindeer makes its way with great difficulty in the summer, it is clear how difficult and slow such a journey is.

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121 Finally, by constantly keeping the entire region before our eyes,
128 it may also lead to a more complete ethnographic picture of it.

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SS The accompanying plates are also arranged in accordance
126 with this treatment of the subject. I still have a few words to say
128 about them beforehand. Since the Academy sent a draftsman
with me, my aim was to give as clear and detailed a picture as
possible of the life of the Amur peoples and everything connected
with it, their dwelling, clothing, their household, hunting and
fishing apparatus, their tombs, idols, and the like, by means of
drawings, too. Concerning certain things in particular, such as,
for example, the degree of skill shown by these peoples in making
their utensils, the taste expressed in the decoration of their im-
plements as well as their clothing, the possible influence on this
from foreign, Chinese, /9/ and Japanese patterns, no judgment
can be formed without the illustrations. A clear, concrete idea
of the total being and doings of a people, however, can certainly
be obtained only with a certain completeness of pictorial rep-
resentations. It therefore did not seem proper to me to be too
frugal with the number of these illustrations or to omit them
wherever in earlier travel accounts, on the occasion of discussing
other and especially Siberian peoples, similar, though at times
rather crude representations are found. For the same reason I
have only in rare cases taken note of the illustrations, neat as
they are, which are found in the rather inaccessible atlas of Mr.
Maack's /Maak/ trip in the Amur region, and all the more since
the work concerned (1) contains no ethnographic text, but only

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1. Puteshestvie na Amur", soversh.
po rasporiazheniiu Sibirsk. Otdiela Imp.
Russk. Geogr. Obshch. v" 1855 g.
R. Maakom" /A Journey to the Amur,
completed by R. Maak under the
auspices of the Siberian Section of the
Imperial Russian Geographic Society
in 1855/, St. Petersburg, 1859.

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SS /9 cont./

● 126 a meager list of the illustrations, most of which even lack any
128 information as to which of the Amur peoples they refer to. In
[127] any case the objects pictured there do not belong to the Gilyak,
since Maack's trip did not touch their territory. Some of our
illustrations could have been omitted by references to several
woodcuts that are found in the last issue of Middendorff's travel re-
port -- to illustrate the household implements of the Nigidal
/Negidal/ -- but this issue had not appeared at the time when
the following plates had all been prepared.

As stated above, since it is the peoples of the lower Amur
region who are to be discussed here in greater detail, most of our
illustrations refer to them, and especially to the Gilyak. Indeed,
whenever identical or very similar objects from various Amur
peoples were available to me, I always gave preference to the
Gilyak one for the illustration, in order thus to provide as complete
a picture as possible of at least one of these peoples, and un-
questionably the most unique and interesting one.

By far the most of the illustrations added here are by the
draftsman of my expedition, Mr. W. Poliwanof, during our stay
in the Nikolayev Post; a few were also drawn or at least sketched
during the trips. I owe a not insignificant portion of the illus-
trations, especially the sketches of many scenes from Gilyak life,
to Mr. Maximowicz, with whom I made many a trip in the Amur
region. Still others were first made here from ethnographic objects
brought back from the trip, for example, most of the idols by
Mr. A. Baumer, the drawings of Gilyak patterns by Mr. Nezwetajef.
Finally, I had access to a collection which was made in the sixties,
in part by W. Lanin in Nikolayevsk, in part by other photographers,
namely, many photographs of the Gilyak, Goldi, and Ainu. All
the material was handed over to the skilled artist, Dmitrijev-
Orenburgskij, in order in part to work on it and to perfect it, and
in part to make lithographs corresponding to the format of this
work. Since Mr. Dmitrijev himself /10/ was never in the Amur
region, it was all the more incumbent on me to examine all his
work closely with regard to its faithfulness to detail, and I must

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testify that in all his drawings he faithfully copies reality as a whole as well as in all its details. In order to illustrate the craniological proportions of the Amur peoples, the photographer of the Academy of Sciences, Mr. W. Clasen, made with his customary skill a number of phototypic plates, the details of which will be discussed in the appropriate place. The same will be done with regard to the ethnographic map of the Amur region preceding all the illustrations, which was made by the topographic section of the general staff here under the direction of Major General O. von Stubendorff.

It is a pleasant duty for me to express publicly here my warmest thanks to all the gentlemen named who have worked on the artistic design and adornment of this book, especially my travel companion, Mr. Poliwanof, through whose industrious devotion most of the drawings were made. If this work succeeds in giving a true and clear picture of the Amur peoples and their life and practices, certainly not the least part of this is on account of his illustrations.

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I. Geographical-Historical Part

Section 1

General survey of the indigenous peoples of the Amur region. Present boundaries of their respective areas of distribution. Spatial position of the civilized peoples of East Asia, Chinese and Japanese, in the Amur region. Spatial position of the Russians in relation to the Amur peoples. Ethnographic map of the Amur region.

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A certain uniformity of the phenomena in nature and the life of the people, extending over broad areas, is generally a part of the character of northern Asia, but it stands out in the Amur region much less than in Siberia. The Amur region, provided with diverse natural conditions, alternating mountain

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292 is given the character of an imitation of the whole animal. The
237 inner lining of the lynx cap again consists of fox fur. Although
with respect to elegance and distinction the lynx cap of the
women is, so to speak, a counterpart of the lynx coat of the men,
it is not just stored away, but is actually worn, thanks to feminine
vanity and love of finery. On the occasion of a bear festival in
Tobach I saw them on two women, and the above illustration
[554] was made from one of these specimens (1). The lynx cap,

• [126] 1. And, to be sure, like the other two
women's caps on the same plate, by my
colleague, Maximowicz, during our stay
of several days in this village.

however, always marks the wife of a rich Gilyak, who either al-
ready has a lynx coat or has a good chance of getting one.

171 A similar use of the head fur of an especially esteemed
291 animal as headgear and to a certain degree also the imitation
237 of the whole animal may occur among many primitive peoples.
825 I cannot refrain from pointing out a few instances of this kind
among other Paleo-Asiatic peoples. The nomadic Koryak on
Penshinsker /Penzhina/ Bay, for instance, for whom the wolf is
the most dangerous enemy of their reindeer herds, in winter wear
caps of wolf fur, on which the ears of this animal stand in an
erect position (2). According to Sagoskin, something similar

[113] 2. G. Kennan, Tent Life in Siberia and
adventures among the Koraks and other
tribes in Kamtschatka and Northern Asia,
London, 1871, p. 117.

also takes place among many Eskimo tribes of northwestern
America. The men of the Kan-julit people, from the northern-
most Maleig-müt down to the Ugaschenzen, wear caps made
out of the head-skin of the wolf and, in back on the belt, the
tail of a wolf or wolverine, to which the tip of the snout of this
latter animal is attached. The wives of the Kuskokwim Eskimo

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3. (cont.)

der Gross-brit. Gesandtsch. in den J. 1793 und 1794, transl. from the English by Hüttner, Vienna, 1805, Vol. I, p. 88. Bazin, Chine moderne, ou descr. hist., geogr. et littér. de ce vaste Emp., Part II, Paris, 1843 (L'Univers), p. 610. Huc, L'Emp. Chinois, Paris, 1854, Vol. I, p. 317. Itier, Journ. d'un voyage en Chine en 1843-1846, Paris, 1848, Vol. III, p. 389. The latter tried to acclimate Urtica nivea along with other, similar plants in France and stated that it has the advantage over all of them in that it needed the least care. According to Richthofen (Zeitschr. der Berl. Gesellsch. für Erdkunde, Vol. V, p. 321), the Koreans also have clothing materials which, judging by their lustre, seem to have been woven out of the fiber of a nettle-like plant.

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I therefore conjecture that formerly the Gilyak, like the Ainu, knew how to weave crude clothing fabric out of the fibers of the nettle, and an old specimen plaited out of cords and interlaced whalebone fibers, a sort of mail shirt (Pl. XLIV, Fig. 1), which I acquired from them in the village of Ssabach and which will be discussed later, corroborates me in this conjecture. But whereas the Ainu, generally held back and hurt by pressure and exploitation on the part of the Japanese, persisted, often out of poverty and necessity, in wearing their locally made, crude garments, the independent Gilyak, in contact with the Chinese, very soon learned how to obtain their finer clothing material through barter, and since /404/ there was no lack of material for such trade, in view of the wealth of their region in precious furs, they naturally gave up entirely the manufacture of their own, more laboriously made and nevertheless cruder and poorer, weaving.

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The hollowing out of tree trunks for boats is done among all the peoples of the lower Amur region, the Gilyak, Orok,

[284]



Adze: a -- of the Orok from Sakhalin, b -- of the Tahiti Islanders, c -- of the Papuans on the Admiralty Islands.

Olcha, etc., by means of a special adze which is illustrated in the accompanying woodcut from a specimen which Mr. Poljakov acquired for our museum from the Sakhalin Orok, and which is made in the following manner. At the upper end of a forked branch forming a more or less acute angle, an iron blade, ground sharp, is fastened in place of the one prong, and by means of its upper part, which is all that remains of it, while the other prong serves as a handle for wielding the adze. This

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/545 cont./

225 prong (Pl. XLII /p.1022/, Fig. 1), on which the ordinary harpoon-
184 point (tugngy), equipped with a long strap, is set. At its rear end,
[192] on the other hand, where a deep groove is carved, the board is
joined to a pole (Gilyak ila) 10-13 fathoms long and made up of
several pieces (1). Thanks to such a length of the handle, an

1. On the island of Ulisut, from which much
seal-hunting is carried on, I saw such a pole
lying flat, which was 40 paces long.

attack on the shy and cautious animals can be made with this
weapon from a considerable distance. For this purpose, the
whole weapon is lowered to the water and pushed along, slowly
and carefully with its tip toward the seal resting on a stone or
otherwise in view, by the hunter lying hidden as much as possible
in the boat or on the bank, until it is close enough so that a sudden
forceful thrust suffices to drive it into the animal's body, which
then, by means of the long strap attached to the harpoon, is
pulled toward the boat or onto the shore and clubbed. At places
frequently visited by seals the Amur Gilyak also customarily
fasten one or more floating beams to a post driven into the river
bed at an appropriate distance from the shore in order to lure
the seals out of the water and then kill them from hiding with the
lych held in readiness (2).

[128]
[126] 2. The drawings for the woodcut on the
following page and for those presented on
pp. 751, 763, 780, 791, and 825 were
made by the curator of our Anthropological-
Ethnographic Museum, Mr. Fr. Russow, in
part from the original sketches made on the
spot by my travel companion, Mr. Poliwanof,
or contained in my diary of the journey, and
in part from the pertinent objects in our
museum. I therefore take this opportunity
to express my sincere gratitude to him.

/560 cont./

411 Among the Gilyak the thrusting weapons bear pikes, spears, and lances, are far more popular than the bow for hunting the large animals of the forest, and they handle them /561/ much more skillfully than the shooting weapon. The bear pike uni-

[192]
[171] versally used among them (Gilyak lachsch⁽²⁾ PL XLVI /see p.1026/, Fig. 2) is of the same nature as among the Tungusic and other Siberian peoples -- a large, broad, single-edged, pointed blade which is attached to a sturdy wooden shaft five to six feet long.

[192] The lances (Gilyak kach) (1) are of even greater length. The

1. I heard the Gilyak sometimes call the whole lance this and sometimes only the iron lance-point, just as is done in German with the word "Speer /spear/. " And yet they certainly must have different designations for them, as we have seen above in the case of the harpoon and its point.

shaft is uniformly thick and does not begin to taper off toward the point until about two feet from it. The spears sitting on this shaft are two-edged, long and narrow, and along their middle line have a projecting, rounded keel gradually flattening out toward the tip. The spears used in daily life are of cruder workmanship and undecorated, but there are also elegant, very neatly and finely worked pieces, on which all kinds of animal figures, arabesques, and the like are inlaid in silver, copper, and brass, such as the specimens illustrated on Plate XLVI /see p.1016/, Figs. 4 and 5, which I saw and acquired in Tebach (2). Such specimens, however,

2. The illustrations were made by Mr. Maximowicz on the spot. On one of these spears (Fig. 4), among the identical figures on both sides, are to be found excellent representations of the sable as it bites into a fish, etc.

/566 cont. /

especially well-worked pieces and which causes them neither to use such pieces nor to sell them, but rather /567/ to store them away carefully as capital, so to speak, and to bequeath them, or at most use them to buy a wife, whereby they change owners, to be sure, but still remain in the realm of the Gilyak. Moreover, in view of the inadequacy of their tools, much time may be spent on the manufacture of each individual piece of this kind, and, as is always and everywhere the case, not everybody may have a great skill. At the time of my stay in the Amur region, the village of Chylk (1), located on the Amur directly above

1. On the ethnographic map of the Amur region appended to this volume, the location of this village is indicated, but its name is not entered.

Patt, was regarded as the place where the most beautiful spears, lances, and knives were manufactured, and the specimens illustrated on Plate XXXI /see p.1011/, Fig. 2, and Plate XLVI /see p.1026/, Figs. 4 and 5, which belonged to the wealthy Gilyak Judin in Tebach and his sons and which I acquired from them for a high price in exchange for various wares were said to have been made there. Unfortunately, I passed this unattractive settlement consisting of only two houses at a time when I as yet knew nothing about its industrial importance for the Gilyak.

In the summer of 1855, the Russian settlement of Michailofskoje was founded directly beside it, indeed, almost at the same spot (2), which presumably later prompted the Gilyak to abandon

2. This appears on the map of the Amur region which is appended to the first volume of this work.

their home there.

G1 /574 cont. /

325 to the peoples of the lower Amur region, but it does not seem
171 to have gone beyond the Goldi on this route, while the peoples
living farther downstream along the Amur and on Sakhalin, the
Ainu, Gilyak, and Olcha, had already received it earlier, as
discussed above, from the Japanese. During the past decades,
finally, the peoples of the lower Amur region have had the op-
portunity to become acquainted with the Russian manner of
forging iron.

G
714 The net armor (Gilyak kä-petsch) is entirely different in
[192] nature from the iron armor. It consists of a sleeveless camisole
[237] or short shirt (Pl. XLIV /see p.1024/, Fig. 1), which is plaited
with multiple strands of nettle-yarn cord, such as is also used
for knotting fish nets, and with individual strips of whalebone
added here and there. The neck opening is trimmed with long-
[237] haired dog fur and has a button and a loop for buttoning it; other-
wise the armor, pulled on over the ordinary dog-fur coat, re-
mains open in the front. The net armor is very heavy on account
of the coarse plaiting containing a great quantity of material;
[26] the specimen illustrated, which I bought from the Gilyak
Mradamn in Ssabach, is 2' 4" long, 1' 10" wide, and weighs 28 1/2
pounds (Russian). Whereas the iron armor is of Manchu-Chinese
origin, the net armor is genuinely Gilyak. According to the
[628] Gilyak, the net armor was formerly used by them during major
feuds when, as the result of a murder, wife-stealing, or the like,
a village took to the field against another one. In my time,
however, it was no longer used and, it was said, was to be found
in only a few specimens. In fact, the piece acquired by me
shows the signs of great age, and its aged former owner was of the
opinion that neither his father nor his grandfather had seen it new.
556 Nevertheless, the Gilyak attribute little value to this armor be-
cause it was made of worthless material and by them /575/ them-
selves and is not to be compared with the former, often fragmentary
and rusted Manchurian armor (1).

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1. The armor of two other peripheral peoples
of East Asia living to the south and to the
north of the Gilyak is also made in part

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583 or unable to pay the high bride price of the Amur Gilyak. And
628 among the latter the Tammla-wo Gilyak are especially notorious
684 and feared on account of their predatory disposition.

As much harm as the abduction of women causes for many Gilyak, and as bloody as the consequences are as a rule because of their emotional and irascible temperament, a lighter and nobler aspect appears in the motives occasioning it. Since, as has been said, it almost always takes place with the consent of the female party, inducements other than crude male rapacity, in particular a revolt of female pride against the treatment of the wife as a mere object of purchase, and in certain cases even deeper affection defying all obstacles and dangers, may also not infrequently contribute to it in decisive fashion. Thus, in abducting a wife there is a romantic-poetic element which the conclusion of marriage by purchase lacks, and it is certainly no mere accident that among the few Gilyak songs which I obtained, and which, unfortunately, are unintelligible to me except for individual words, there are two which allegedly were sung by Gilyak men (Orkin and Largun) to their wives (Rschywguk and Nymguk) obtained by abduction.

Another point with regard to the abduction of women must be touched upon here. Dr. Avgustinowitsch, who spent a year (1871/72) as a physician in the Gilyak part of Sakhalin, maintains that, in order to get married, the Gilyak are absolutely obliged to steal the girl of their choice, which is almost always done with her and her parents' consent; among them the abduction of the bride constitutes the whole ceremonial of concluding the marriage; later the man brings to his parents-in-law a gift which usually consists of a weapon that can be used for fishing or hunting (2). If this statement is supposed to imply actual obligatory

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2. F. Avgustinovich", Zhizn' Russkikh
i inorodtsev" na ostr. Sakhalinie /Life of
the Russians and the Aborigines on Sakhalin
Island/, St. Petersburg, 1874, p. 38.

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winter-houses (tschadryfs), which are erected jointly by the villagers and are usually occupied by several families. I cannot affirm it from my own experience: during my stay in the Nikolayev post several deaths occurred in the nearby village of Kuik, without any of the houses being abandoned, much less torn down, but the persons concerned may have died outside. On the other hand, I once saw a corpse lying in a house, which will be discussed later in connection with the mode of burial of the Gilyak, but it, too, could have been brought back in after death had occurred outside the house. If the association of ideas suspected by Dr. Seeland is to be found among the Gilyak, this would prove that at every birth they are primarily thinking of the probable death of either the mother or the child, which, of course, fully justifies their own barbaric treatment of the woman in childbirth. Along with this, however, they resort to all sorts of other superstitious treatments to insure an easy and successful birth. Thus, well before the birth, a figure referring to the act of birth is carved out of wood (see Pl. LIV, Fig. 6 /see p. 1254 /) and provided with small offerings of food, tobacco, and the like in order to pacify and make favorably disposed toward them the evil spirits that might have an influence on the birth.

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No one is permitted to enter the tent where the woman is in confinement, with the exception of the midwife and other women giving assistance. The umbilical cord is cut with a special knife (Gilyak kysmrk- or kyssk-dshakko, Pl. XXXII, Fig. 5 /see p. 1012/), the handle of which is provided with especially rich carving and which may not be used for any other purpose (2). Evidently, the

• [126]
2. I obtained the specimen illustrated, which belongs to our museum, from the same village of Kuik.

Gilyak attribute especially great significance to this act. At the place where the child was born it is washed and cared for by the women and is kept there, if it has not died in the meantime, until it moves into the house with the mother, where she alone takes care of it.

/682 cont. /

533 whom at that time there were only some of the poorest kind among
 114 the Russians, could have understood the content of a Gilyak song;
 instead, he rendered it, as did not escape Middendorff, only
 praeter propter. The aforementioned license of the singers is also
 [126] the reason why I understand so little of the Gilyak songs dictated to
 me by Jutschin, Tengan, and others toward the end of my stay of
 two years among the Gilyak that I can only recognize isolated words
 in them, such as the place names and personal names occurring in
 them. The same thing happened to Dr. Grube, though, besides
 my Gilyak vocabulary, the lexical material collected by Glehn
 was available to him. Only the song given to me by Jutschin under
 the title of Walghytsch (1) has greater interest for me, and this only

1. No. III in Dr Grube's Gilyak word list;
 see the appendix to Vol. III of this work, p.
 41 /this appendix is not included in the book
 translated here/.

on account of the explanations which he gave me in connection
 with the /683/ place Mlygh-wo mentioned or sung about in it, a
 place to which, according to Gilyak belief, the souls of those who
 die a natural death are supposed to go. More about this later.

534 The musical performances of the Gilyak are even poorer, but
 are not by far as peculiar as the singing. Aside from the drum of the
 shamans, which serves other purposes, the Gilyak have only two
 [439] musical instruments -- both of a very primitive kind. One of them
 is a jew's-harp (Gilyak kanga or wutschranga; Olcha mugheny), an
 instrument which they allegedly get from the "Manchu" and, ac-
 cordingly, prize very highly, but which is so simple in construction
 that they could very well make it themselves. It is distributed
 among them in three forms: made out of brass, made out of wood,
 and made out of iron. (See the woodcuts a, b, and c below.) The
 first (a) consists of a narrow brass plate several inches long, into
 which a tongue-shaped lamina is cut lengthwise, remaining at-
 tached to the frame at one end. Both ends of the frame are pierced
 and equipped with a thread in order to hold the instrument in front
 of the mouth, and, by expelling air, the tongue-shaped lamina is

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lāng, and the cut-up pieces of meat and fat are kept in the storage chambers until it has been decided to resume the festival. But Judin did not seem to be in any hurry about that -- he was thinking instead of first going on a trading trip to Sakhalin. I regretted this delay, but I had the consolation of having seen the further course of the bear festival the previous year in the village of Uda. This village, to be sure, is no longer in the territory of the Gilyak, but in that of the Olcha, but since the entire custom of the bear festival was undoubtedly transmitted from the former to the latter, it is not likely, in view of the conservative nature of primitive peoples, that there are any essential differences between them in the main features of the festival. In Judin's house quiet had been restored: the many guests had departed, the dogs' table was set up again, and /714/ uĩsch-fears had given way to a greater freedom of movement inside the house. We stayed there for another day: I in order to organize and complete the many notes in my journal made during the past days, and Mr. Maximowicz in order to add the landscape background of Tebach to the sketches drawn from life. These sketches of my friend, now unfortunately deceased, are reproduced on Plates XI /p. 991 /, XLVII /p. 1247/, and XLVIII /p. 1248 /, as well as in the woodcuts on pages 1150 and 1151 of this work, after having been technically improved, with the strictest regard for all details, the former here on the spot by Mr. Dimitrijef-Orenburgskij, the latter by Mr. Fr. Russow, custodian of our museum.

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On the evening of January 15 we were again in Nikolayevsk, where I immediately began the preparations for my second trip to Sakhalin. The day for my departure had already been set when Judin again appeared at my place. He had put the question bothering him, whether it would be more favorable to resume the previously begun bear festival before or after his planned trading trip, before some of the older members of the village, among whom there was also a shaman, and they were of the opinion that the festival should first be brought to a conclusion. He had therefore come to Nikolayevsk again in order to make a few purchases. In reply to his repeated invitation to come also, I

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* 796 asked him to invite to his house this time instead a friend of mine
114 ("amal," as the Gilyak say), namely, Mr. von Ditmar, and, as
his companion, Mr. von Brevern, who was well-known to us. The
[126] former promised me to keep a faithful journal concerning the
[127] further course of the bear festival in Tebach, and the latter -- to
make sketches of it -- a promise that both gentlemen kept,
having put at my disposal the highly rewarding material which
they brought back from Tebach (1).

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1. Mr. C. v. Ditmar, now unfortunately
deceased (since April, 1892), is the famous
explorer of Kamchatka and the author of the
work, Reisen und Aufenthalt in Kamtschatka
/Journeys and Sojourn in Kamchatka/
(see Beiträge zur Kennt. des Russ. Reiches,
Series 3, Vol. VII).

* 796 When, on January 27 (February 7), at eight o'clock in the
824 morning, Ditmar and Brevern arrived in Tebach and entered Judin's
house, they found the dogs' table removed and the floor in the
whole middle area of the house thickly covered with fir branches
(again from Picea ajanensis, Gilyak twisk). In front of the second
center-post of the house, standing opposite the bear hearth and
near the bench of honor, stood a large, four-cornered rack pro-
fusely decorated likewise with fir branches, young fir trees, and
curled wood-shavings (zach), and made out of alder poles, the
trunks of small young trees, which, according to ancient custom,
must always be unpeeled and tied together at the intersections only
* 796 with bast and the yarn of old fish-nets. From the uppermost shelf
of this étagère-like rack, the unskinned heads of the two bears be-
longing to Judin looked down, as it were, into the yurt and upon
the people in it, but the rest of the skins, except for /715/ the toes,
claws, and soles, hung down to the ground behind the rack (1). On

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1. See Plate XLIX /p. 1249 /. Because of the
above-mentioned hindrances that the Gilyak

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1. (cont.)

put in the way of making sketches during the bear festival, only one bear is pictured on our plate, which is sufficient for comprehension. But there were two of them in Judin's house.

[184] the second shelf of the étagère, under each bear, lay the pelvis belonging to it and a few fish (Cyprinus carpio, Gilyak pilengar), which were put before them for food, as it were. At the sides of the rack, from the little fir trees and branches decorating it, hung pieces of fur from previously consumed bears and all kinds of gracefully carved wooden spoons and bowls, the purpose of which will be discussed later, as well as numerous zach. In another house in the same village, where the owner of the third (medium-sized) bear lived, there was the same arrangement and decoration in the interior, but the étagère was smaller, though all the more elaborately decorated, and only one bear's head looked down. It is always left to the owner, if he has two or more bears, to erect either a special étagère for each one or one common one for all and therefore correspondingly wider.

When everything is prepared and decorated in the house as required, the transfer of the bears' heads from the lāsng into the house takes place. This had already preceded the arrival of Messrs. Ditmar and Brevern in Tebach. But as they later learned, and as I myself had heard from the Gilyak, it is done in the following way. The oldest Gilyak of the village, "cheimar," i. e., graybeards, lift the bear's head and skin out of the lāsng, carry it around the house three times on a path made through the snow and decorated here and there with peeled sticks, curled wood-shavings, and fir branches, and then stop in front of a window in the transverse wall opposite the bear hearth. The frame of this window has been removed, and through this opening, not through the house door, the bear is carried into the house and directly in front of the hearth dedicated to it, in order to warm itself first before it is lifted to the étagère as the place of honor. At this window,

322 / 717 cont. /

* 796 even on the lower end of the spoons which are used by the Gilyak
 412 at the bear-festival feasts. I succeeded in bringing back to our
 415 museum quite a number of bear-festival bowls and spoons which
 532 had belonged to the distinguished Gilyak, Ssogin in Kuik, and
 [126] came into my hands only through a lucky accident. At the time
 of my visit the Gilyak refused any offer, however high, for a
 utensil used in connection with their bear festival, with the asser-
 tion that such a transaction would be too greatly uutsch. If one
 examines these carvings more closely, one discovers that they
 attempt to depict the bear in all the various situations and positions
 in which it is put during the bear festival: on Plate L /p. 1250 /,
 Fig. 1, for instance, it is shown with the neck and body band; on
 Plate L, Fig. 3, and Plate LII /p. 1252 /, Figs. 3 and 5, attention
 is called to the revolving ring on the upper side of its body band;
 Plate LII, Fig. 4, shows it eating from the bear spoon; Plate LI
 /p. 1251 /, Fig. 6, shows how, led on a chain, it defends itself
 against its attackers, and the same figure, as well as Fig. 5 on
 Plate LII, shows the bear's head in the lāsng and later looking down
 from the rack in the house. The most interesting, however, is the
 spoon illustrated on Plate LI, Fig. 6, not only because it can be
 regarded as a masterpiece of Gilyak wood-carving, but also be-
 cause it alone shows almost all those situations of the bear at the
 festival held in connection with it and, in addition, by linking the
 bear's head looking down from the rack in the house with the toad
 depicted in the bowl of the spoon, it shows the latter as the
 spiritual initiator of the whale bear festival. These bowls and
 spoons are always made only during the bear festival, and here in
 /718/ Tebach two Gilyak sat on the floor in front of the bears
 busily occupied with the carving of such implements.

* 796 In the afternoon of the same day new quantities of bear
 252 meat were brought from the storage chambers and placed on the
 263 floor covered with fir branches in front of the bears. As before,
 784 the kettle was filled with snow, and the cooking now proceeded
 more energetically -- but always without any salt, the use of
 which is strictly forbidden, not only in the preparation of bear
 meat and broth, but also for all other foods during the bear festival,

771 /741 cont. /

1774 tradition, reaching any pretensions of a religious one or completely
812 driving out and replacing that empty concept of God among the
812 Gilyak.

778 I realized that the wooden idols of the Gilyak do not
[129] actually enjoy any very great esteem or reverence among them
/742/ from the fact that the Gilyak from Kuik from whose deserted yurt
of 1854, did not seem to notice the loss upon their arrival in the
village, or at least did not consider it worth mentioning. In the
same village I also once saw a small boy come out of the house
playing with a wooden bear figure, a sign that these things were
not as inaccessible to him as they certainly would be if they en-
joyed special veneration. (Bm. 1, pp. 22-27.)

Idols and Amulets in Human Shape

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789 2. Gilyak. The various idols carved in wood, some-
532 times human or sometimes animal in shape, which served to ward
off danger, misfortune, sickness, and the like, were designated
to me by the Gilyak with the general names of kāgn and tschingai (1).

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1. The word mask also seems to refer to
idols in general.

In addition, however, special names for individual figures were also
given to me. A crude representation of the whole human form
(Plate LIII /p. 1253/, Fig 1) or at least a bust of one is found as
a rule in the yurt of the Gilyak on the crossbeam of the roof-frame,
above the sleeping benches along the narrow side of the yurt away
from the entrance (that is, above the place where among the Olcha
and Goldi the similarly-shaped sāwa stand). Sometimes, however,
the Gilyak wear similar small idols on their chests, to which they
give the name pangch (Plate LIII /p. 1253/, Fig. 5). If a Gilyak
is seriously ill, the shaman carves such an idol for him, or advises
him to carve one and to wear it so that he will become well. But

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778 it is not the general custom to wear idols around the neck. Often
789 it is not exactly an idol, but some other kind of amulet, straps
755 knotted in a ball and the like, which is put around the sick man's
532 neck on the advice of the shaman and worn even after recovery.

Such an amulet is called ngif and kissj. From Judin in Tebach I
• [126] obtained an amulet in the form of a carved bow with a human face
(see Plate LVII /p. 1257/, Fig. 9). (Bm. 1, pp. 57, 58.)

778 3. Gilyak. The village of Poghobi on the west coast of
755 Sakhalin. In one yurt I saw my host cut long curls of wood-shavings
184 on a stick. When these were quite voluminous, he cut off the whole
bundle from the top of the stick and tied it together there. This
zach was intended for a sick woman in the yurt, who had pains in
her chest and sat there groaning and complaining. The zach was
tied round her neck, and she tucked the ends carefully in her
bosom, pressing them against her body. This was supposed to
be a remedy. In fact, after she had received this medicine, the
woman stopped groaning and behaved very calmly and quietly the
rest of the time. Thus, in this case, as often happens, a super-
stition may have a curative effect. The zach is therefore still
used on Sakhalin as an amulet /743/ against sickness and seems to
take the place of the various forms of idols and similar figures
which are used for similar purposes along the Amur and Liman.
(2 W. R. I, p. 6.)

778 4. Gilyak. The idol in human shape illustrated on Plate
755 LIII /p. 1253/, Fig. 4, was named for me by the Gilyak as myikr.
532 It is distinguished in shape by having only one arm; the other one
was omitted intentionally. I was unable to learn what the circum-
stances were with regard to this representation. This idol, too, is
carved by a shaman, or upon the advice of one, for warding off
sickness. I acquired it in the village of Kuik. In the same vil-
lage among the belongings of the Gilyak that had been put away
for the summer in a storage chamber, I found carved idols of
another kind, but likewise of human shape. They were cylindrical
pieces of wood, on one side of which was a crudely represented
human face. The upper end of the wooden piece is conically
pointed and bears a sort of cap of thin strands of bark, which hang

/744 cont. /

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[72] 6. Gilyak. Through C. v. Dittmar, following his visit in Tebach for the bear festival, I obtained a series of Gilyak idols which in part refer to the festival itself, such as Fig. 3, Plate LVIII /p. 1258/, in part to other things. Subsequent inquiries about their significance enabled me to obtain new insight into the religious views of the Gilyak. These idols and representations of various kinds are amulets intended to keep the various sicknesses away from man or, if they have attacked him, to remove them. Most of them are made with flexible joints and for that very reason are supposed to remove the stiffness or sickness of certain limbs (*).

* See Plates LIV /p. 1254 / and LV /p. 1255 /.

For example, Figure 2, Plate LV /p. 1255 /, with a jointed body, is intended for removing sicknesses of the back and body; the one with jointed legs (knees), ibid., Fig. 4, for healing sicknesses of these extremities. The large figure with jointed head, back, and legs, Fig. 1 on the same plate, the tschaltscha-tschngai, is made, as was mentioned above (**), in connection with the birth of children

** See p. 1046.

and held in front of them so that, by looking at it, they may be spared ailments of the neck, body, or extremities. The small idol with a cut-out in the chest and jointed arms and back, Plate LV /p. 1255 /, Fig. 3, is intended for curing ailments of the chest, coughing, etc., as well as ailments of the joints concerned.

[782] All these idols or amulets, the tschaltscha-tschngai not excepted, are fed with berries and other things in order to pacify their power or to win their favor, the wooden pieces bearing traces of this. These representations, however, are not worn around the neck, but are hung on the wall in the yurt.

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751 Related to these idols are two amulets that have a similar purpose: they are the lalž and kissj (Plate LX /p. 1260 /, Figs. 1 and 2). -- The former is an iron ring, open at one place, which is worn around the head to prevent headaches. The two opposing ends

778 /746 cont. /A /746/ fact which speaks very much in
 771 favor of the religious conceptions of the Tungusic Amur peoples,
 171 whoever they are, in comparison with the Gilyak, is that the
 former are not nearly as apprehensively superstitious as the latter
 (1 W.R. II, pp. 85, 86).

Animal Idols

778 10. Gilyak. The bear plays the primary role among the
 532 animals that are represented in wood as idols by the Gilyak. The
 825 reason for this is the danger to which they are exposed in their fights
 with this beast of prey, for they are particularly fond of pursuing
 the bear (as was mentioned in connection with the bear festivals).
 The bear kāgn or tschngai serve to prevent the injuries and fatalities
 which can be expected on these occasions. I have mentioned above
 the superstitious beliefs associated with the death of a man killed
 by a bear among the Gilyak (1). Hence one rarely enters a village

1. See p. 1127.

(171) near which, upon closer inspection, one does not come across a few
 bear idols. And this is common to both the Gilyak and the Tungusic
 Amur peoples.

The bear idols are usually very crudely fashioned. The ani-
 mal ordinarily appears to be sitting, sometimes standing. The
 idol pictured on Plate LVIII /p. 1258 /, Figs. 1 and 2, from the
 village of Kuik, is one of the best that I have seen. It is further
 distinguished by the fact that a raised band runs around its body,
 upon which other animals sacred to the Gilyak, or, more accurately,
 uncanny and portentous, are represented (these are most of the
 reptiles produced in Gilyak country): the toad -- mipitsch (2) on

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2. Besides this representation I obtained two
 individual toad-idols of the Gilyak, carved
 in wood, which are illustrated on Plate LIX
 /p. 1259 /, Figs. 7, 8.

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755Idols and Amulets Combining Human and Animal
Figures and Others

19. Gilyak. The belief in the transmigration of souls with reference to the bear may be the basis of a number of pictorial representations among the Gilyak -- amulets or small idol-images that are worn around the neck in case of sickness. Among them one finds double figures of a human being and bear. This is ordinarily a small piece of wood which at one end branches out into two parts, one representing a human head, the other a bear's head. I acquired specimens of this type from Kalm and Allof.

• [126] The former, in addition to the two representations mentioned, also has a human face on the single end (Plate LVII /p. 1257 /, Fig. 8), while the latter ends there without any carving. On both, however, the division of the points marked with human and bear heads continues for a while in the form of a groove which gradually tapers off at the single end. The Gilyak explained to me that this groove continues to separate the human half from the bear half until they merge. (Bm. II, p. 59.)

778 20. Gilyak. In the forest near the village of Chiare, not
532 far from the place where corpses are buried, several idols of the
825 Gilyak were placed under trees in the customary manner, that is, standing upright close to the foot of a tree and hidden with sticks and other pieces of wood (see Plate LXV /p. 1265 /, left). For instance, there was the double figure of a tiger (att) and /750/ a human being, with the nose of the latter being represented by a bear (Plate LXVI /sic; see Plate LVI, /p. 1256 /, Fig. 2). Another idol bore on a human body provided with movable arms and legs an att head with a four-toothed comb on it (Plate LVII /p. 1257 /, Fig. 2).

778 Finally I found here the representation of an animal
825 reminiscent of a crocodile or alligator. It was evidently an
532 amphibian, and the wide snout was densely studded with teeth.
755 The natives called it chaž, or, as an idol, chaž-kägn, but knew nothing about the animal which the figure represented, in that they had neither seen such an animal in the water or on land nor heard it mentioned in their traditions. They simply said that this

708 /750 cont. /
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figure was made in case of backaches, in order to rid oneself of the ailment (Plate LIX /p. 1259 /, Fig. 9). (2 S.R. I, p. 15.)

21. Gilyak. In the village of Kalm I was able to buy many idols, all different and some of them very interesting, for example, one idol of human shape with a bear's head (Plate LVII /p. 1257 /, Fig. 3). It was named for me as ogink, a designation that other idols in purely human shape also had. Another had the head of an owl (ki) on a human body (Plate LVII /p. 1257 /, Fig. 5); in the case of a third one the owl sat on the head of the human being (Plate LVI /p. 1256 /, Fig. 4); several human figures had cavities in the body to hold food.

One idol consisted of a block of wood with a human face and a row of prongs on top of the head, each of which was provided with a human face.

[126] I also bought here the bowl in which food served to the idols is put and which is called toll-ngir or kägn-ngir.

Then there were idols of the white whale (pómi-tscho) with a human being on it (Plate LVI /p. 1256 /, Fig. 5), as well as of the wolf, amulets with two heads, that is, of the bear and raven, etc., here.

In the village of Tschelmok many idols with zach wound around them and several clothed in bearskin stood on a shelf in the corner of a yurt. I acquired a small tiger-idol with a human figure on top of it (Plate LVII /p. 1257 /, Fig. 1), and furthermore an amulet with three idols, one of which represented a human being, the second a wolf, and the third another animal that could not be named for me. Next to the idols there were a great many idol bowls, all of about the same shape with representations of various kinds, sometimes with a human face, sometimes with a toad, a lizard, and the like on them. These were all toll-ngir.

Only one idol-bowl was completely different and consisted of two cups made out of a piece of birch bark and placed side by side in the form of an 8 (Plate LXI /p. 1261 /, Fig. 1). This vessel was called tschobrá and was used for the same purpose. No amount of persuasion, however, helped in getting the woman who owned them to sell one or the other of these idol-bowls. She said that it was uitsch and would cause her death.

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[126] Several neatly carved and interesting idols were also sold to me in the village of Patt. On one the back of the head had the shape of a heart; on another two human figures stood on a block which represented two hearts (Plate LV /p. 1255 /, Fig. 5). /751/ The heart (ngif), by the way, is very often used on such carvings (see 13 /p. 1202/ above).

[825] Among the idols here there was one with the head of a tung or sea bear /fur seal/. The sea dog /harbor seal/ is also represented in idol form, but I did not obtain any (2 S. R. I, pp. 6-9).

22. Gilyak. A figure carved in wood which was found not far from Tschchyrkrach at the mouth of the Amur roughly represents a flying fish-man. The head is similar to the head of a fish, with iron teeth in the upper and lower jaws. The eyes are represented by blue glass-beads. The front and rear extremities are attached near the back of the neck. The former are evidently arms with hands on them, the latter legs with feet, similar to those of a human being. The former are stretched out toward the front, the latter toward the rear, approximately on a horizontal plane with the head, so that the figure seems to be represented in flight (Plate LXVI /p. 1266/, Fig. 1). C. v. Ditmar (who was in part instrumental in my obtaining the figure) told me that among the Gilyak of Patchä there is a legend which he was not disinclined to connect with it, since this village and the cape mentioned were not far apart.

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539 "Once upon a time," the story goes, "the Gilyak of Patchä returned from fishing on two boats laden with fish. They were too tired to unload the fish at once and postponed the work until the next morning. The boats were merely pulled out and the fish covered with birch bark or the like. The next morning, when they wanted to set to work, they found the boats empty. All around, however, lay many scraps from the fish which clearly proved that someone had made a hearty meal of them. They therefore set out again to fish and again returned with a full load. But again they postponed the unloading, and the same thing happened to them as on the day before. They went fishing for the

G /751 cont. /

778 third time and again brought back two full boats. But this time
532 they decided to keep watch during the night in order to detect
539 the destroyer of their catch. They succeeded and the culprit was caught. It was a strange shape with the head of a fish and human arms and legs. The monster was placed in a structure similar to the one erected for the bear and was fed with fish. It lived in this captivity for a year, and then it asked the Gilyak to free it. They took it to a cape on the Amur River between the village of Patchā and Cape Tschchyrkrach and tied it there to a well. But the monster bit the rope in two and disappeared, so that when the Gilyak returned it was no longer there."

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778 I now asked among the Gilyak what the figure represented
764 and what its purpose was. They replied unanimously that the figure was called wagn, and they explained to me that this designated the place where the corpse of a slain Gilyak was burned (Bm. I, pp. 50, 51.)

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• [126] 23. Gilyak. Standing in the brush near the village of Patt (on the right bank of the Amur) there was a wagn which was for a Gilyak who had been killed by an Amgunj /Amgun/ Nāgda /Negda/. The wagn was old and the eyes had fallen out, but the extremities were all there, only much less carefully /752/ worked than on the specimen acquired by me in Tschchyrkrach. The wagn reached from the ground up to my belt and was pointing with the head to where the murderer lived, that is, in the direction of the Amgunj. I do not wish to say, however, that such an arrangement was the rule among the Gilyak. (2 S. R. I, p. 8.)

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778 24. Olcha. The Olcha assign an identical fate to those
825 who die peacefully and those killed by human hand and erect no
[764] wagn for the latter, as do the Gilyak. According to the informa-
[763] tion of the Olcha Chossiambo the representation of the wagn is
G based on the bird kōro whose appearance in any village is disastrous
778 for its entire population. For whoever sees it must die. Such a
825 case had happened many years before in the village of Chala,
173 opposite Kisi (Kisi?). The kōro had come and perched on the tip of a larch tree (Olcha sissa, Gilyak koi), where the inhabitants of Chala saw it, and all who saw it died, and only a very few escaped

"In the matter of illustrations, I have a like pleasant duty to fulfil. Those appearing in the text have been sketched from articles in my possession, but the plates are in all cases from photographs. For those not taken by myself I am indebted to Mr. A. von Friken, Inspector of Agriculture on the island of Sakhalin, to Mr. Kuznetsov and to Mr. Ellinsky. For seven out of the eight (the first was by the author) forming the remarkable and unique series of the bear fête, I can only here record my thanks to one whom I met on the island, but who wishes to remain anonymous."